

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 17, 1994

Published Since 1877

First, Clinton, hosts birthday party for centenarian

By Indy Whitten

Anise Pickering McDaniel of Clinton turned 100 Feb. 26. She says she doesn't feel 100. And she certainly doesn't look or act 100.

Mrs. McDaniel's family honored her on the occasion with a birthday party at First Church,

Clinton, where she has been an active member since 1941. Some 350 guests signed the register, including 42 family members. (She has six children, 15 grandchildren, and 25 great grandchildren, plus three sisters and a broth-

er.) The following day, she was recognized by her pastor, Bill Baker, during the morning worship service at First Church and allowed to give her testimony.

Anise Pickering, the second of 10 children, was born in the Hebron community of Jones County. She grew up in a deeply Christian home where the Bible was taught and principles of Christianity were lived out daily. Often her family hosted visiting preachers and evangelists in their home.

At age 14, Anise let Jesus come into her life and was baptized in the local creek, which also was the "swimming pool." She took Proverbs 3:5-6 as her life motto. Though she has sometimes been led in paths she didn't understand, they always proved to be the right ones.

As one of 10 children in the early 1900s, it was hard to think of

getting a college education, but she felt compelled to go. She went to Blue Mountain College and lived in the home of evangelist T.T. Martin where she tutored and cared for the children. After graduating in 1917, she returned to her home county to teach school in Overt.

It was in Overt that she met and married Major C. McDaniel, also an educator. (He would go on to be a pioneer in the junior college movement, serving as president of Holmes Junior College for many years.) They had been married 71 years at his death last October. He was 98.

Six children — four girls and two boys — blessed the McDaniel home. Each of the children is active in church. They are Anise Brock of Moss Point, Annette Robertson of Hattiesburg, Sara Davis of Savannah, Tenn., Jane Wade of Ocean Springs, Jack

McDaniel of Jackson, and Major C. McDaniel Jr. of Clinton. (Major and his wife June are retired missionaries from Korea.)

It would be hard to find a person who has served her church in more ways than Mrs. Mac, as she is affectionately called. She is a multi-talented, multi-available lady who has served faithfully and lovingly as a teacher, choir member, librarian, and Woman's Missionary Union leader, among others. Her teaching and example have brought many to life dedication, including Jerry Rankin, president of the Foreign Mission Board, who recalls her example as his primary teacher.

The party is over, but the fragrance and impact of a lovely lady, Anise Pickering McDaniel, lingers.

Whitten is a retired missionary and member of First Church, Clinton.



Russell and Maellen McIntire (standing) were among 350 guests who attended the 100th birthday party of Anise P. McDaniel (seated) on Feb. 26. Mrs. McDaniel was a member of the pastor search committee that recommended McIntire be called as pastor of First Church, Clinton. He served the church as pastor for 20 years. (Photo by Teresa Dickens)

"Shadowlands:" faith shaping relationships

DALLAS (BP) — "Shadowlands" does more than dramatically tell the story of renowned Christian author C.S. Lewis and his romance with poet Joy Gresham, according to Baptist college professor and Lewis authority George Musacchio.

It offers, he said, the rarest of motion picture portrayals — a fair, sympathetic depiction of mature Christians whose lives and relationships are shaped by their "honest, tough-minded faith."

"Joy Gresham was an intellectually dynamic and honest woman whose Christian faith was central to the developing of her friendship

with Lewis which eventually became love," Musacchio said.

He applauded the film's treatment of the relationship between Gresham and Lewis — a friendship based on mutual respect that gradually developed into romance — and its portrayal of intellectually honest faith and unsentimental love in the midst of tragedy.

Musacchio's interest in the author of the *Chronicles of Narnia* children's books and modern classics of popular theology such as *Mere Christianity* dates back more than 15 years.

During his quarter-century of teaching at California Baptist Col-

lege, Riverside, Calif., Musacchio joined the Southern California C.S. Lewis Society and served four years as founding editor of its quarterly journal, *The Lamp Post*.

The film is likely to spark a renewed and deepened interest in Lewis' writings, Musacchio predicted, which will allow readers to learn more thoroughly the basis of the author's deep faith.

The movie "doesn't carry a heavy religious message," but Musacchio praised it in that regard. Rather than preach to the audience, it presents an honest and ultimately tragic love story involving two mature Christians.

Chinese churches under siege

The Bible League plans to continue supplying Bibles to the underground "house church" movement in communist China, despite a crackdown by government officials worried about exploding church growth in the officially atheist country. According to information supplied by the South Holland, Illinois-based organization, the Bible League has shipped nearly two million copies of Scripture to China since September 1992. The League says dozens of Protestant Christians have been arrested and imprisoned during the same period of time for possessing or distributing Bibles, and the Chinese government recently began a concentrated campaign against unauthorized delivery of Bibles from abroad. Bible League president Dennis Mulder says, "Chinese government officials have seen what happened in eastern Europe and they are worried because church growth is considered to be 'out of control' in many places. One way to inhibit growth of churches is to severely limit the availability of Bibles." The Bible League estimates that 50 million Chinese Christians are new believers without Bibles.

Religious rights upheld

The State of Oklahoma must cough up \$13,500 to compensate a state employee who filed suit after complaining that the Department of Human Services (DHS) forced her to limit her off-duty religious activities. Judith Lyn Soap was reprimanded by the agency in November 1992 for allegedly violating client relationship rules, and forbidden to participate in off-duty activities that might include contact with DHS clients. Soap says her work at a church-sponsored crisis pregnancy center and her church's singles ministry were mentioned, and she was told she could not conduct a home prayer meeting without first announcing that she was not representing DHS. Furthermore, she was ordered to leave any prayer meetings where members discussed their problems. Tulsa attorney Scott Pruitt, who handled the case for the Rutherford Institute on Soap's behalf, commented, "She may finally participate... in her religious faith without qualification or fear of being terminated. Also, the public will know about the vindication of her religious rights over an arrogant and oppressive government entity."

Looking Back...

10 years ago

Ann Gray, a New Albany native and Blue Mountain College graduate, receives an HMB missionary appointment as church planter in the Philadelphia, Penn., suburb of Bensalem, where she will be responsible for developing a congregation.

20 years ago

Gov. and Mrs. Bill Waller are among the capacity crowd enjoying "Mississippi's first outdoor spectacular," a celebration of the centennial of Baptist-affiliated Blue Mountain College in Blue Mountain.

50 years ago

A.L. Goodrich, editor of *The Baptist Record*, travels to Washington, D.C., and wins a reprieve from the War Production Board, which had misclassified the newspaper as a magazine and ordered a newsprint cutback of 58%.

EDITOR'S NOTEBOOK

Guy Henderson

A new president — a new era

A new day is dawning at Mississippi College. The college is 169 years old and has been affiliated with Mississippi Baptists since 1850. Enrollment continues to climb; there have been 61 consecutive years of financially operating "in the black." The trustees and the President Search Committee have chosen Howell Todd to lead the college into the new century. We commend them for this wise choice and pledge our prayers and support.

Mississippi College is a leader among Baptist colleges. Dedicated faculty members, many serving at great sacrifice, have made this status possible. The school consistently draws top students from throughout our state. The influence of the school is felt in nearly 200 countries where we have missionaries, summer BSU workers, or faculty workers (on leave) teaching. Last year, the U.S. News & World Report gave MC national recognition,

listing the college among America's best. The Templeton Foundation included MC in its honor roll of the nation's top character-building schools.

Mississippi College has had a long series of illustrious presidents. Howell Todd will be joining this group and influencing our sons and daughters in the future. We welcome Dr. Todd to Mississippi and earnestly believe Mississippi College is facing its greatest days.

Is there no balm in Gilead?

Two years ago, *The Baptist Record* ran an editorial on "The Demolition Derby (of Southern Baptists) Continues."

Keith Parks, president of the Foreign Mission Board, had just been forced out. We had managed, prior to that event, the demolition of the appointive process of the SBC, the firing of the editors of Baptist Press in 1990, followed by Southeastern Seminary, the Baptist Sunday School Board, and now the firing of Russell Dilday, president of Southwestern Seminary.

Russell Dilday is a conservative theologian. The 5,000-student seminary has grown under his leadership. However, he never bowed quite low enough to suit the fundamental/conservative trustees. Thus the shoot-out at the

Fort Worth Seminary corral, and Dilday bit the dust. Now, students, many of the alumni, and a host of Baptists are about ready to organize a posse.

It continues to be a sad day for Southern Baptists, now completely controlled by the fundamental/conservative group. The atmosphere has been permeated with a rule-or-ruin philosophy that is doing great damage to kingdom causes. The various trustees, boards, and committees now move with impunity, fearing neither man nor shortfall in dollars.

How much more can the man in the pew take? For years, Southern Baptists were known for our mission interest. Now we are better known for our squabbling. Good men on both sides have been bent and battered, pressured

and pushed, fired and hounded, all in the name of Christ. Where is the spirit of Christ among us? Like a warring couple, we show more animosity than love as we rush for the divorce court. You think things are settling down, but suddenly there is a Dilday, or a Lloyd Elder, and trustees overstepping all bounds of propriety — and the race is on.

Will we continue the demolition derby until every vehicle is rendered useless? These are Christian brothers we are mistreating, anointed men whose ministries God has blessed. Meanwhile, you hear stories and background materials that should cause every head to bow in repentance. Is there no balm in Gilead? Must we continue to bleed?

Go home and tell

Home missions has been part of Baptist life since 1814 in the old Triennial Convention. Luther Rice put words into action, blazing a missionary trail through the eastern states.

In 1839 Robert T. Daniels led in forming the Southwestern Baptist Home Mission Society in Columbus, Miss. (Small wonder that First Church, Columbus, is one of the highest-ranked churches in the SBC in per-member giving to missions.) By 1855 there were over 100 missionaries working across our nation.

Last year 4,868 home missionaries were busy going where the need is greatest. Baptists supported this with \$37,615, 371 — the largest offering on record — through the Annie Armstrong Easter Offering for Home Missions. The HMB responded quickly to hurricane-ravaged Dade County in Florida, flood damage in the Midwest, and to

other disasters. They continue to respond to needs such as

•13,000 enrolled in Bible courses.

•Personal evangelism through teaching CWT, lay evangelism schools, and soul-winning commitment day.

•Mass evangelism in Here's Hope Revivals, evangelism conferences, Crossover opportunities, and more than 36 area crusades.

•Chaplain's ministries from the military to industrial, touching the lives of thousands.

•Church loans to assist churches, associations, and state conventions.

•Metropolitan missions in 332 cities, seven major cities in mega-focus as the HMB ministers downtown.

•Rural-urban missions used to assist 66 associations in 11 state conventions.

•There are social ministries, church extension, Black Church

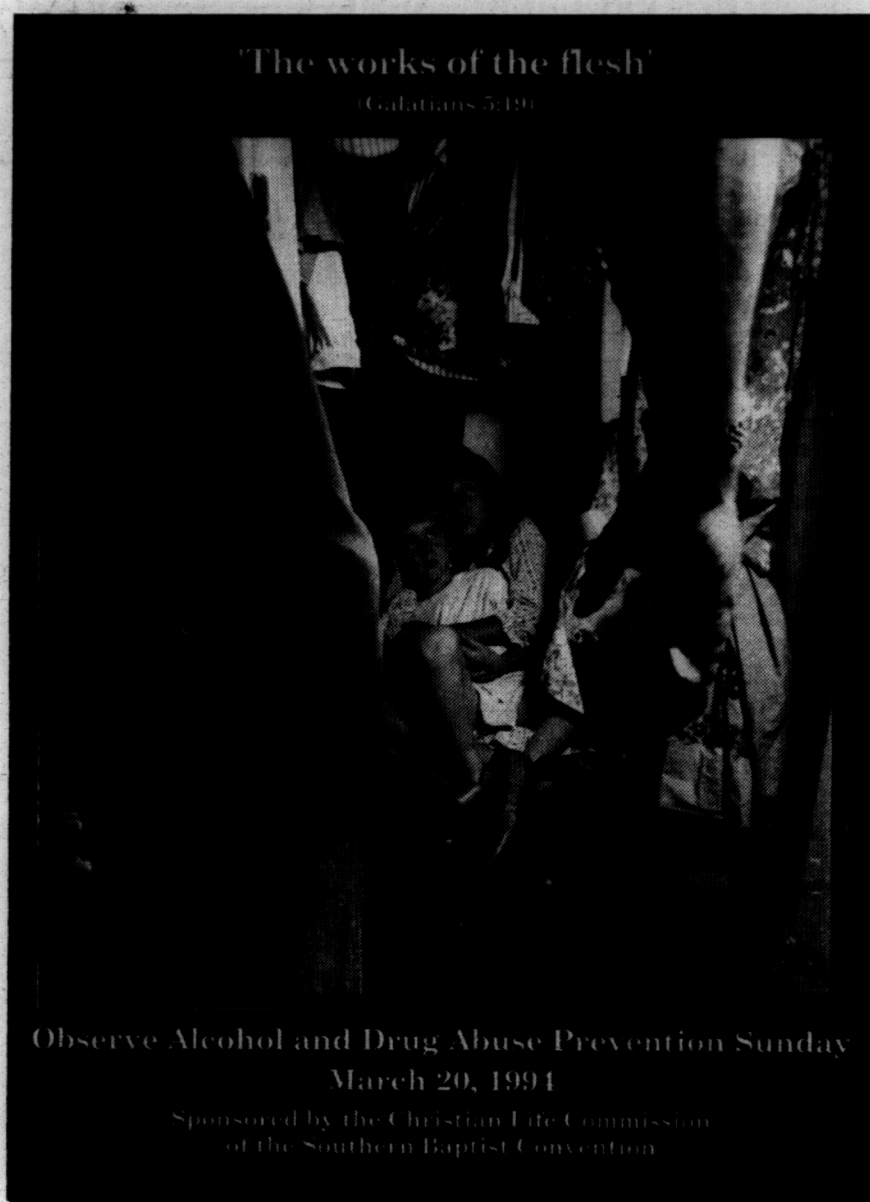
Relations Department, inter-faith witnessing, language missions (181 languages spoken now in New York City), and dozens of other spiritual penicillin shots for the illnesses of America.

A portion of each Cooperative Program dollar plus your Annie Armstrong offerings support these vital works.

The goal this year is \$40,000,000. Who will minister to the homeless, provide a home for pregnant singles, feed the destitute, or seek to reach the language groups in America?

Larry Lewis, HMB president, and his team of workers will continue to carry out their part of the Great Commission.

In Mississippi, the Home Mission Board, in full or in part, shares in the work of Charles Jones at the state penitentiary at Parchman, J.C. Prather in multi-housing evangelism in Tupelo, church planter Dottie Williamson in Jackson, the trucker's



Observe Alcohol and Drug Abuse Prevention Sunday

March 20, 1994

Sponsored by the Christian Life Commission of the Southern Baptist Convention

THE FRAGMENTS



The forked stick

Dark Depression days; tough on adults, but great times for children. In the 1930s my father had to work a couple of days each month on the road in lieu of paying taxes. He drove the road grader.

He was good, but not as good as Milford Hawkins. Milford had a master's touch with the heavy blade. He could get within inches of a mailbox with skill and consistency. Rumors were rampant that he could shave you with the blade, which made the kids glad they didn't shave.

It was pure delight to walk barefooted where Milford had scraped the road. No children today will ever have such privi-

lege. The roads were part gravel, clay, and sand, and traffic turned them into little ridges or corduroy roads.

Our car would not stay in high gear over such rough roads. As was the custom, Daddy had a forked stick to prop between the dashboard and the gear stick. It was never patented, but Ford, GM, and Chrysler had envious eyes on it.

Now to get spiritual. The bone-rattling experiences of life can knock you out of gear. We need that prop (or the local church) to hold us in place and help overcome difficult days. The spiritual support of a loving church family strengthens all of us. — GH

ministry and Bob Story in Pascagoula.

Arthur Ben works with the Choctaws, Jim Booth with the deaf, the Korean and Vietnamese pastors on the Coast, along with James Gilbert, conduct language ministries there.

Eddie Jones and the Black church in Greenville and Cleophus Rawls do the same in

Batesville. There are others, but these named represent what the HMB is doing in Mississippi.

Multiply this by 50 and you get some scope of doing mission work in the homeland. "Go home and tell" is a valid command to these missionaries. Remember them when you pray and fill out the Annie Armstrong Offering envelope soon.

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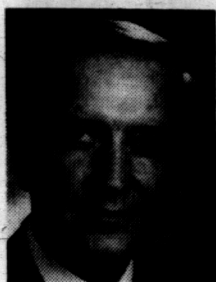
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Southwestern trustees fire Dilday; students ask why

FORT WORTH, Texas (ABP) — Russell Dilday was fired as president of Southwestern Seminary by trustees March 9, evoking bitter reactions from students.

Trustees gave no reason for the firing, which was approved in executive session on a vote reported as either 27-8 or 26-7. The firing is effective immediately. After the decision, Dilday was locked out of his office.



Dilday, newly elected trustee chairman and a longtime Dilday foe, brought the motion to dismiss Dilday. He later reported the action to

a gathering of more than 1,000 students, who booed and jeered in response.

Pulley read students a letter from trustees which offered no explanation for the action. "Why?! Why?!" students yelled. He asked students to make suggestions for Dilday's successor, to which they chanted, "Dilday! Dilday! Dilday!"

Later Pulley told reporters: "We just felt like the institution needed new leadership to move into the 21st century." He said the negative reaction was expected and will subside in time.

Represents years of gridlock

The firing "represents some years of frustration and gridlock with the existing administrator,"

said T. Bob Davis, a Dallas dentist and trustee secretary who has been critical of the formal approach of the seminary's music school. "They (trustees) felt like a breath of fresh air was needed."

But William Hightower of Charleston, S.C., a trustee who voted against firing, called the event "a black day in the life of the school and the life of Southern Baptists."

Hightower said the firing came as a surprise even to some trustees. He attributed the move to "politics in the convention."

Dilday is the first Southern Baptist Convention seminary president to be fired since "fundamental-conservatives gained control of the SBC, in part by charging the seminaries with liberalism."

His frequent criticism of the

tactics used by fundamental-conservatives has brought him into conflict with his trustees in recent years. Two earlier attempts to force him out failed.

Dilday's firing capped a contentious three-day trustee meeting March 7-9 on the seminary campus in Fort Worth, Texas. Southwestern, with about 4,000 students, is the nation's largest seminary. Dilday had been president for more than 15 years.

During the meeting, trustees blocked all but routine recommendations offered by Dilday, including faculty elections. They delayed a proposed reorganization of his administrative team and rescinded his 1991 invitation to missions leader Keith Parks, then president of the Foreign Mission Board, to deliver a commencement address in May.

Rumored for a week

Rumors that trustees would move against Dilday himself circulated for more a week before the meeting, most suggesting the 63-year-old president would be forced to retire earlier than planned. But, Dilday said, the issue did not surface in a job-performance review Tuesday night, March 8, in which trustees gave him a favorable evaluation.

Dilday said he had asked the trustee executive committee members — including Pulley, Davis, and chairman Damon Shook of Houston — about the rumors that he would be dismissed. They said they knew nothing about such a plan, Dilday reported.

The following morning, as trustees gathered for their 11 a.m. session, Shook and trustee secretary Lee Weaver of Fort Worth asked to meet with Dilday privately in the president's office, Dilday said. Waiting for them were Pulley, Davis, and Gerald Dacus, a trustee from Walnut, Calif.

Pulley said they wanted to offer him an early retirement plan, Dilday recalled. "I said I had no plans to retire and didn't need to see the plan because I wasn't ready for retirement. I said if they wanted me to announce my retirement plans, I would be glad to do that, but that they were for when I am 67 or 68...."

"It was not my intention to retire immediately. God led me here and I had no leadership from the Lord that this was the time to retire."

Dilday said that Pulley replied that the alternative then was that he be fired.

Retire or be fired

"I asked under what charges, what rationale, would they dismiss me," said Dilday. "His response was 'We don't need a reason. We can do it. We have the votes and we will, and it will be with no provision for anything if you don't accept the early retirement plan.'"

Dacus, a supporter of Dilday, told the president the trustees had been polled and there were not enough votes to block the move to dismiss him.

Dilday said he told them, "You have to do your business as a

board. My business is to determine my calling in life, and I am not planning retirement. So let's go. You do what you have to do."

The group then joined the other trustees, who immediately called for an executive session and excused press, faculty, and students. Only Dilday remained with the trustees during the 75-minute closed-door session.

When they emerged, Dilday told the 500-plus students gathered outside the meeting room that the seminary no longer had a president.

Suggested premeditation

Several events suggested trustees had laid plans for the dismissal well in advance:

— Within minutes of the firing, trustees changed the locks on the president's office and denied him access.

— Letters from trustees to students and faculty were distributed immediately. Two versions had been prepared — one if Dilday accepted forced retirement and the other if he were fired. Some faculty said they actually received the wrong letter, which said Dilday retired.

— Trustees voted on printed ballots prepared ahead of time.

— John Earl Seelig, a longtime seminary vice president fired by Dilday in 1989, was appointed by trustees to take charge of public relations. Seminary spokespersons were instructed not to talk to the press. Seelig, who was on the seminary campus March 9, said trustees asked him to take the position before the firing.

"They had done their work," Dilday said afterward. "I am very confident they had it all worked out before they came to the meeting."

Not all trustees "mean-spirited"

Some trustees objected to the manner of the firing. Larry Brown of Convent Station, N.J., said he had served on boards of major secular corporations and had never seen such a "mean spirit" as that demonstrated by the seminary trustees.

"They took the position that it was their right," Dilday said. "And to be perfectly fair, it is true that the board can vote to change presidents at any time...."

Trustees named a search committee to find Dilday's successor, chaired by Miles Seaborn of Fort Worth. They also appointed seminary Provost William Tolar to head a committee of administrators to direct the school in the interim.

Although the original motion to fire Dilday included no severance benefits, trustees amended the recommendation to pay him his base salary — about \$85,000 — until he turns 65 in September 1995. He also will receive a housing allowance, medical and annuity benefits, and a \$3,000-a-month allowance for an off-campus office. He and his wife, Betty, must vacate the seminary-owned president's home by June 7.

(See related items, pp. 4 and 5).

THE SECOND FRONT PAGE

The Baptist Record

JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

Thursday, March 17, 1994

Published Since 1877

Mississippi College names new president, Howell Todd

By William H. Perkins Jr.

Howell Wayne Todd, 50, became the 18th president of 168-year-old Mississippi College (MC) in Clinton March 15 after the official announcement on campus by MC Board of Trustees chairman Harry Vickery of Greenville. He is the 10th president to serve since the school became affiliated with the Mississippi Baptist Convention in 1850.

Todd, who had been serving since 1989 as the executive director of South Dakota's Board of Regents governing that state's institutions of higher learning, emerged from a field of about 75 candidates interested in replacing 25-year president Lewis Nobles, who resigned August 1, 1993, amid allegations of mishandled contributions to the school.

Todd, a native of Huntingdon, Tenn., holds a bachelor of science degree in secondary education, mathematics, and chemistry from the University of Tennessee-Martin; a masters of science degree in mathematics from the University of Mississippi in Oxford; and a doctorate in mathematics education from the University of Illinois at Urbana-Champaign.

Todd said he believes in quality academics in a Christian atmosphere.

"Returning to Mississippi after 25 years, to lead such an outstanding Christian college, represents an opportunity that for me is exciting, challenging, and humbling. I look forward to working with the Mississippi College fam-

ily to further the Christian mission of this distinguished college," he said.

Vickery reported that Todd quickly became the number one candidate after trustees narrowed the field to six finalists and brought in faculty representatives to participate in the interview process.

"As soon as you meet him, you'll recognize a dynamic personality — someone who will reach out and work well with stu-



Howell W. Todd

dents, educators, our churches, alumni, and the community," Vickery pointed out.

Todd said in a breakfast meeting March 15 with Baptist officials and college supporters that he was raised in a Christian home and accepted Christ at the age of 11.

He credits two people for discipling him: North Oxford Church former pastor Jim Bain while he was studying at Ole Miss; and Nashville's Two Rivers Church former pastor Jim Henry while he served as an Tennessee educational administrator.

He was a deacon, Sunday School teacher, and choir president at Two Rivers Church.

Todd earned \$104,210 per year in his South Dakota job. His salary at MC was not disclosed, but Nobles' salary was \$125,000 when he departed.

The transition to Todd's leadership at the 3,800-student school will begin immediately, college officials said, and he is expected to be on campus full-time in early July of this year.

"I have always had an abiding love for colleges and universities and the community of scholars and students where knowledge and values are taught and learned. I have also had a deep love for my church and the key role that local churches play in our society. To be able to serve both here at Mississippi College is an exceptional personal opportunity," Todd said.



FBC, Brookhaven, tops Lottie gifts

Marjean Patterson, left, executive director of Mississippi Woman's Missionary Union, accepts a check from Robert E. Self, pastor of First Church, Brookhaven, for the church's 1993 Lottie Moon Christmas Offering for Foreign Missions. The \$238,946 check represents the largest single-church gift to the offering from across the Southern Baptist Convention (SBC). This gift surpasses the previous high of \$186,000, set by First, Jackson. For the first time, two Mississippi churches have given record-setting amounts to the Foreign Mission Board through the offering.

Lottie Moon increase projected from '93 gifts

RICHMOND, Va. (BP) — Early forecasts show Southern Baptists gave 1.89% more to the Lottie Moon Christmas Offering for foreign missions in 1993 than they did the year before.

Projections released March 10 indicate Southern Baptists will have given \$82.5 million to the annual offering when the

1993 books close May 31. That's \$1.5 million more than they gave in 1992 and the most given ever. The board's March projections normally differ no more than 1% from the offering's final figure.

The projected total would be 97% of the \$85 million goal set for the 1993 offering.

Mississippi BNF Spring Getaway

April 9, 8:30 a.m.-3 p.m.

Harrisburg Church, Tupelo

Praying & Serving in Christ's Name

8:30-9 a.m.	Registration	
9-10	Singing in Christ's Name	
	Welcome & Announcements	Vicki McCall
	Prayer	Ashley McCaleb
	Exchanging of Getaway Prayer Partners	
	Reflection on a Prayer Experience	Laverne Barnes
	Do You Really Know Your Neighbor?	(A time to mix)
	Prayer Calendar	Mississippi College BNF
10-10:45	Session 1	
	Serving in Christ's Name as Student Nurses	Kaye Wilson
	Serving in Christ's Name as Nurses	Kathy Bearden
11-12	Singing in Christ's Name	
	Reflection on a Prayer Experience	Lauren Brantley
	The Serving Game	Mandy Kitchens & Denise Windom
	I'll Go!	Northeast Miss. Community College BNF
	Special Music	Kay Travis
	Reflections on a Prayer Experience	Mandy Kitchens
12-1	LUNCH	
1-1:15 p.m.	Singing in Christ's Name	
	Reflection on a Prayer Experience	Vicki McCall
	Special Music	Melissa Craft
1:15-2	Session 2	
	Mississippi River Ministry	Dr. & Mrs. Fred Loper
2:15-2:50	Mississippi River Ministry	Dr. & Mrs. Fred Loper
2:50	Goodbye	Denise Windom

STATE BNF OFFICERS

Vicki McCall, State BNF president
Kaye Wilson, State BNF president-elect
L. Dean Shanks, State BNF secretary/treasurer
Ashley McCaleb, WMU liaison

Abortion clinic closed — Determined church body drives “citadel of evil” from their midst

By William H. Perkins Jr.

When God moves and his people listen, anything is possible.

That's the lesson that members of Southaven's Colonial Hills Church learned over the past few weeks, and as a result their community will soon be rid of the only abortion clinic in northwest Mississippi.

Pastor Steve Bennett announced recently that the church has negotiated a three-year lease/purchase agreement with the Memphis businessman who owns the building occupied by Tri-State Women's Medical Center on Highway 51 in Southaven, almost within walking distance of the Memphis city limits.

That means the church is now the legal occupant of the building, and the clinic's owner, abortionist Thomas Tucker, has agreed to vacate the building by April 29, Bennett said.

How the church managed to complete the difficult and expensive leasing process in only two weeks — without spending a penny from the church's budget — has but one explanation, Bennett pointed out.

"We had a word from God. It was so spontaneous and so strong, we said, 'Let's trust God to bring down the greatest concentration of wickedness in this city.' People grabbed their water guns and ran toward hell. They just believed

God could do anything," he said. A pair of church members originally approached him about buying the clinic property, Bennett said, so he prayed about it and decided to present the idea to the church body during a

jewelry, and other items to the cause, according to Bennett.

"People gave their wedding rings. One person brought the title to his car, and another donated 10 acres of land. We had over \$40,000 in cash alone," he said.

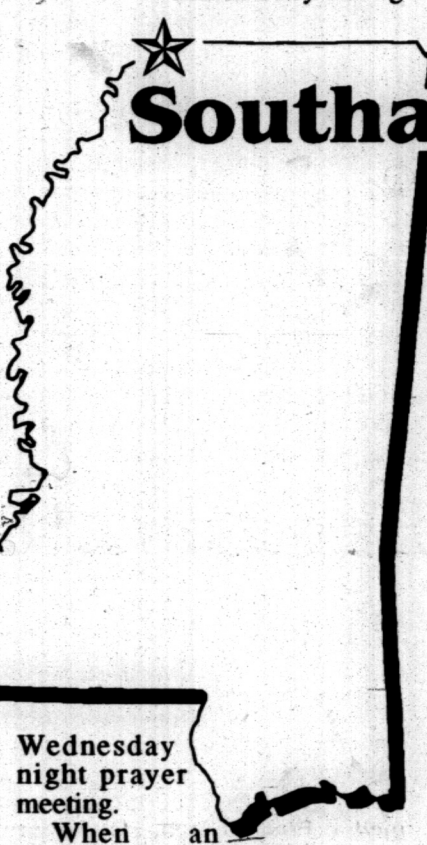
Representatives of the church began talks with the building owner but decided to cease negotiations after the owner rejected six offers, Bennett explained.

Bennett said he knew the purchase plan was then in God's hands, and — sure enough — less than two days later the building owner called to say he would accept their sixth offer.

In the midst of their joy at driving out what Bennett described as "a citadel of evil under the authority of hell," he said church members have been quick to give God credit for their victory.

They have also thought about the sobering fact that Tucker's clinic could make a comeback elsewhere in the city, according to Bennett.

"We can't control what he does, but God told us to get this building and we got it. Christians all over the county — not just Baptists — have been praying about this. We owe this to the glory of the Lord. We had a part in this, but God made it happen," he said.



Wednesday night prayer meeting.

When an invitation was given at the end of the prayer meeting, hundreds of people came forward for more than an hour to donate money,

Dilday supporters rally to request trustees reverse their decision

FORT WORTH, Texas (BP) — Outraged by the firing of Southwestern Seminary President Russell H. Dilday Jr., about 300 pastors, students, seminary faculty members, and others cheered a call March 11 that the action be reversed. Those at the rally at Gambrell Street Church in Fort Worth, and other Texas Baptist and Southwestern alumni, were urged to write to the trustees and express their outrage.

Texas Baptist President Jerold McBride admitted the chance for a reversal is "nil."

"These kinds of people (the trustees who fired Dilday) never admit error," he said.

Meanwhile, key seminary supporter, aerobics author and clinic founder Kenneth H. Cooper resigned from the chairmanship of the seminary's Southwestern Council in protest of Dilday's March 9 firing by trustees.

Cooper, in a March 10 letter to the seminary, wrote, "I will no longer offer my services in any capacity in support of Southwestern Baptist Theological Seminary."

Effective immediately, he wrote, "I resign as a life member

of the Southwestern Council (formerly known as the Advisory Council), relinquish my Chairmanship of the Fund-raising Campaign for the Southwestern Council, and am canceling my three-year pledge to the Vision for Excellence Campaign," the seminary's current \$36 million endowment effort.

"After prayerful consideration," Cooper wrote, "I have made these decisions due to the unwarranted, disrespectful, and embarrassing manner in which you treated a dedicated Christian gentleman and outstanding leader, Dr. Russell Dilday."

Contacted by Baptist Press, Ralph W. Pulley Jr., Dallas attorney and chairman of the seminary trustees, said he was aware of what was said at the March 11 meeting but did not want to comment.

"It would not be productive for the seminary to get into an exchange with these good folk," Pulley said.

McBride read the statement prepared by a group of the pastors and stated the firing of Dilday was a day that will be remembered in Southern Baptist

life "as a day of destructive darkness, a day when an oppressive act of injustice and pride pierced the soul of a people called Baptists."

Wayne Allen, pastor of First Church in Carrollton and one of the seminary trustees, was commended for opposing the firings as were the other six who stood with him.

Phil Lineberger, pastor of First Church of Tyler, decried Dilday's dismissal, saying it was the first time the chief executive of an SBC institution has been dismissed without cause.

"The institution can't exist long with that kind of instability," he said. "No one would take a job with that kind of trustee leadership."

McBride and others predicted people will begin to designate their mission gifts to voice their outrage.

Rick Davis, pastor of First Church of Midlothian, got the largest applause when he said he was "tired of being led by the lowest level in our convention."

Toby Druin, Art Toalston, and Herb Hollinger contributed to this story.

SBC leaders: Dilday dismissal part of "transition process"

NASHVILLE (BP) — Southern Baptist Convention leaders sought to put the dismissal of the president of the largest SBC seminary in perspective, as part of the process of setting in place new conservative leadership.

Meanwhile, Baptist leaders in Texas issued statements ranging from chagrin to anger over the March 9 firing by trustees of Russell H. Dilday, 63, as president of Southwestern Seminary in Fort Worth.

And from both sides came the not-unexpected promises of prayer for the institution and the Dilday family.

SBC President H. Edwin Young, pastor of Houston's Second Church, said in an interview with Baptist Press he had mixed feelings about Dilday's dismissal and had sent a telegram assuring him of prayer.

Young said, "I know many of the trustees. I do not know all the issues involved. But I'm sure they were thinking about the direction the seminary would take in the

next decade and felt this was the proper time, evidently, to look for a new president.

"And in the overall well-being of an institution, sometimes tough decisions are made," Young said. "They are 'trustees' — we've entrusted them with the responsibility for these institutions fulfilling the purpose for which they are established."

"This happens in churches, it happens all the time, and the kingdom will move forward," Young said. "I think Russell has given that counsel himself. In the statements I have read, he said the institution is bigger than the person, it's not what he desired, he wanted to stay on longer, but the trustees felt it was time for him to retire."

Morris Chapman, president of the SBC Executive Committee, issued a statement noting the SBC has trusted its system of trustee governance.

"The Southern Baptist Convention has chosen to make the executive head of each institution responsible (to the directors/trus-

tees) for all the work of the agency... (to) carry on the work as the directors may direct." Whether in times of agreement or disagreement this policy, in the long run, has been helpful in guiding Southern Baptist institutions."

Mark Coppenger, SBC vice president for convention relations, issued a statement, noting:

"Across the convention, we've seen a change of leadership. Richard Land has come to the Christian Life Commission, Jerry Rankin to the Foreign Mission Board, Jimmy Draper to the Sunday School Board, Paige Patterson to Southeastern Seminary, Al Mohler to Southern Seminary, Morris Chapman to the Executive Committee, Larry Lewis to the Home Mission Board, and so on. Recognizing the great good that has gone before, the trustees of these agencies chose to move on to the next stage of institutional ministry."

"We've already seen that, despite the wear and tear of transition, these new leaders have seen

strong growth in their agencies.

"CLC literature sales are at a record high. Southeastern and Southern are on the ascent. The Home Mission Board is leading us to plant a record four missions a day. The Foreign Mission Board reports increases in such key categories as baptisms and new churches. The Sunday School Board has undergone institutional renewal, and is enjoying eager response to a variety of new products, including the LIFE support resources. The list goes on and on."

"Now Southwestern has chosen to move on, and there is every reason to believe that they too will experience encouraging developments."

"Change isn't easy, but it is inevitable, and God's grace is always sufficient, even abundant."

Coppenger added: "One strong point in all this is Southwestern's determination to stand by the Cooperative Program. As all our agencies sound a strong note of allegiance to the CP and our missions support offerings (Lottie Moon each Christmas, Annie Armstrong each Easter), we can expect even greater life for our Great Commission work."

Several Texas Baptist leaders, however, sounded a different note of concern.

"It is a sad day for the SBC because those within the convention who kept hoping that reconciliation would in time come now have every reason to question their hope," said Jerold McBride, president of the Baptist General Convention of Texas and pastor of First Church in San Angelo, Texas.

"All but seven of the trustees of SWBTS acted in a manner that has inflicted irreparable damage both to the seminary and the SBC," McBride said. "The seven who voted differently are to be commended for their courage."

"The decision to fire Russell Dilday is consistent with the nature of political fundamentalists to purge those who do not submit to their authoritarianism. The trail of

their victims is both long and tragic," he said.

"The effect this will have on the BGCT could be positive," McBride noted. "It could cause Texas Baptists to cherish even more the openness and inclusiveness that characterize our convention. It could unite us even more. Texas Baptists are living proof that Baptists can work in harmony without agreeing on every detail. Texas Baptists are fiercely independent. There is no reason for what takes place in the SBC to determine what happens in Texas. The Baptist General Convention of Texas is not a farm team of the SBC."

William M. Pinson, BGCT executive director, said, "A host of Texas Baptists are deeply disturbed about the action of some of the trustees to dismiss R.H. Dilday as president of Southwestern Seminary and are equally concerned about the effect it might have on the Lord's work in Texas and beyond."

"We appreciate this native son," Pinson said, "and are grateful for the way the seminary thrived under Dilday's presidency — record enrollments, huge increases in endowments, creative programs in evangelism and missions."

Many, if not most, of the students at Southwestern Seminary are angry at the firing of President Russell H. Dilday by seminary trustees and some are considering leaving the school.

A Baptist Press random survey the day after the March 9 dismissal of Dilday didn't find one student who agreed with the trustees' action. Of the 48 students surveyed (the seminary has more than 4,000) on campus, all felt Dilday had been fair with students whether they agreed with his politics or not.

Many of them let the trustees know of their displeasure when trustee chairman Ralph Pulley attempted in the seminary auditorium to explain the action immediately following the trustee executive session.

Mississippi Baptists in Broadcasting hold eighth annual meeting, Jackson

Mississippi Baptists involved in broadcasting and those interested in getting started are invited to the Eighth Annual Mississippi Baptists in Broadcasting Workshop, April 22-23, at Calvary Church, Jackson.

Darrel Baergen, director of the Center for Christian Communication Studies and professor at Southwestern Seminary, will be the keynote speaker for the Friday awards banquet at 7 p.m. Baergen has a Ph.D. from the University of Denver in theater-television-film.

Awards to be presented at the banquet will be Best Program (one in radio and one in television in each category): Missions/Evangelism, Church Musicals, Human Interest, Community Service, and Sports; and Best Spot (one award for TV and one for radio). The judges will also present one award for Creative Use of Television or Radio.

A special feature of the programs submitted by the winners will be presented.

Helpful workshops will be featured on Saturday, April 23, with outstanding conference leaders and equipment displays by vendors. A continental breakfast will be served at 8 a.m.

Workshops from 9:15-11:30 a.m. will feature:

— Producing a Worship Service-Basic led by Ron Harris, general manager, KCBI Radio and Criswell Radio Network, and vice-president for Criswell College, Arlington, Texas.

— Ideas and Solutions (sports, high school events, community service, church musical, and other local origination programming) led by Wayne Pierce, minister of media, First Church, Hattiesburg; and Mike Myrick, independent television producer.

— Producing Church Pageants and Special Events led by Ken Anderson and Richard Lister. This workshop will help producers of Easter, Christmas, and other special events in the church. Anderson is owner, Anderson Productions in Jackson, and has produced award-winning programs for ACTS. Lister is minister of music and associate pastor, First Church, Madison, and has produced award-winning Christmas and Easter musicals for television.

— Basic Radio in the Church led by Russ Robinson, general manager for ALIVE 93.5 FM, the Christian radio station owned by Mississippi College, Clinton. He has been in radio for over 15 years, and in Christian radio for the last five years.

Workshops which run from 1-3:15 p.m. include:

— Producing A Worship Service-Advanced led by Ron Harris. This workshop will move beyond the basics in television production to more advanced areas.

— More Ideas and Solutions led by Pierce and Myrick will be a continuation of the morning session (morning session is not a prerequisite).

— Basic Audio in the Church led by David Edmonds, vice president and co-owner of Sound and Communications, Inc., Jackson. Edmonds has designed and installed sound and broadcast audio systems in churches throughout the Southeast.

— Public Relations and Publicity for Your Church led by Kurt Brautigam. Brautigam is information specialist with South Mississippi Electric Power Association, Hattiesburg, with responsibilities for public, media, and community relations.

Cost of registration for Friday and Saturday, which includes three meals and conference materials, is \$25 per person. For churches bringing four or more persons, cost is \$20 per person for the two days. For those attending Friday only or Saturday only, cost is \$15 per person.

Advance registration must be made by April 12. Mail registration fees and information to: Farrell Blankenship, MBIB, P.O. Box 530, Jackson, MS 39205-0530; Telephone: (601) 968-3800. Make check payable to the Mississippi Baptist Convention Board.

The Mississippi Baptists in Broadcasting Planning Committee members include: Brautigam and Pierce, Hattiesburg; Steve Guidry and Judy Shelton, Jackson; Mike Myrick, Laurel; Darryl Prater, Cleveland; and Merle Guyton, Tupelo.



Brautigam



Edmonds



Harris



Lister



Myrick



Pierce



Robinson



Baergen



Anderson

Academic dean examines theological education value

KANSAS CITY Mo. (BP) — What is the nature and value of theological education? This question was posed to Midwestern Seminary students by the institution's academic dean, Vernon Davis, during recent convocation services on campus.

Davis said theologians find themselves in "an era of seminary bashing," not so much from the general culture, but "by our own constituencies who desperately seek ways to combat the threat to survival and (to) recover the possibility of effective mission."

Many characteristics of American society contend against the value of theological training for ministry: secularism, pluralism, materialism, anti-intellectualism, and pragmatism.

During the past 15 years, Southern Baptists have had their

own version of the "theological debate," Davis noted. "We have focused upon our schools as being problems rather than resources, and we have created a climate in which there is an erosion of trust without and a corrosion of confidence and courage within."

Fifteen years of controversy takes a toll on people and institutions, Davis said. "When a community comes to continue to live in the context of unresolved crisis, change takes place at the heart of its life...."

"We become preoccupied with survival rather than mission," he said. "We think too much of controlling and too little of enabling," Davis added. "We seek to place limits on one another, rather than to free one another to become fully ourselves in the grace and the power of the living Christ."

Letters to the editor

We need to wake up

Editor:

What is wrong with those of us who call ourselves Christians? Have we become so content that it does not bother us that the world is rapidly going down the road to hell?

We call ourselves the Christian nation. How can we say this? Just look around us at the complete disregard for God all around us.

We have laws that make it legal for a woman to kill her unborn baby.

We have legalized beer, whiskey, and gambling. Our Surgeon General wants to legalize drugs.

Homosexuality is now an acceptable way of life and if you speak out against it you are cursed and belittled. A prime example of this is the small community of Overt. Even our president says this lifestyle is okay. Surely he has read his Bible enough to know this is an abomination to God.

How long before we reach the point where God can stand no more and sends his judgment on us?

Let us remember that by our silence as Christians we are giving our consent to all this ungodliness.

It is time we fall on our knees, ask God's forgiveness, and be about his business with a renewed courage to speak out against all evil.

Dixie Kennedy
Wesson

Must speak out

Editor:

As a former trustee at New Orleans Seminary who served for eight years as president of the board, I wish to register my strong protest to the drastic and deplorable termination of Russell

Dilday, president of Southwestern Seminary.

In my modest judgment as a Southern Baptist pastor, such offensive treatment of an outstanding Southern Baptist statesman was totally ridiculous and reprehensible.

The day the shock waves from this unwarranted episode spread across our Convention like an eight-point earthquake on the Richter scale, my telephone rang constantly. What I heard in the main was the distressed cry of young people and students.

I also know enough about Russell Dilday to believe that he was not being charged with incompetence, indiscretion, malfeasance, dereliction of duty, or anything else.

He did have the unmitigated gall to exercise a long-established and once-cherished Baptist principle: freedom of conscience. The president who is first and foremost a Christian gentleman was treated like he was under house arrest.

Many of those young people could be bad news for Southern Baptist life in the future. They are now filled with anger, resentment, suspicion, disillusionment, etc.

Pretense is never the forerunner of a Christ-like meeting. First, Dilday was approved then expelled. Where is the dignity and courtesy that the Scriptures say we ought to accord our leaders? Where is the honor for an esteemed leader whose achievements deserve to be respected, recognized, and rewarded? The entire procedure was a travesty on Christian integrity.

Not one pastor who voted to terminate the president would welcome such tactics at the hand of his deacons. (Now, I am quite sure that all of this was done in the spirit of love and for Dilday's own good.) It is in that same spirit that I would make a suggestion to

those trustees controlled by a political agenda. You would do well to apologize to everyone publicly for your obnoxious behavior and then resign on the spot.

Robert S. Magee, pastor
Temple Church
Ruston, La.

Thanks to BNF

Editor:

Last November, the National Baptist Nursing Fellowship, at its annual meeting in Birmingham, Ala., had a baby shower for our (Crisis Pregnancy) Center. And, more recently, at the BW/BYW retreat at Camp Garaywa, many women brought baby gifts for the center.

Please allow me to take this opportunity to extend our thanks to those in Mississippi who participated in both or either projects. We are indeed grateful for their generosity in our "diaper bag" program, which is used in our follow-up ministry to the girls until their babies are born. It enhances our efforts to get the girls involved in local churches (if they are not) or encourage their participation,

Vital issues...

Churches can heal family violence, says Florida layman, police chief

By Louis A. Moore

NASHVILLE (BP) — Fact: Some parents hit their children so hard their necks break or their internal organs collapse.

Fact: Parents or caregivers each year kill more than 2,000 children.

Fact: Some children shoot their parents with guns, stab them with knives, or strangle them with ropes.

Fact: Some husbands break their wives' bones, knock out their teeth, and leave permanent scars.

Fact: Parents abuse more than 2 million children each year.

Fact: One of four females under age 18 and one of every 10 males under age 18 say they have been sexually abused.

Fact: The incidence of wives injuring and even mutilating their husbands is on the increase.

Fact: Abused children are much more likely to grow up to become abusers themselves. This keeps the cycle flowing through many generations.

Family violence, including child and spouse abuse, has reached epidemic proportions in the United States today.

This abuse takes three forms: physical, emotional, and sexual.

Sadly, Christians find that the finger of guilt sometimes points back to them as well.

"Before we become smug and perhaps self-righteous, consider that incestuous abuse tends to involve religious, churchgoing men as perpetrators," said Joe E. Richardson Jr., a psychologist who is a personnel counselor at the Baptist Sunday School Board. "Abuse also crosses all races, religions, and socioeconomic backgrounds. In other words, abuse is also a Southern Baptist problem."

"The church must accept the fact that abuse — physical, sexual, emotional, and neglect — occurs within the church," he said.

Ocala, Fla., police chief Lee McGehee, an active Southern Baptist and a Christian Life Commission trustee, said, "While I feel that a majority of child abuse occurs in unchurched families, I have seen abuse — especially emotional abuse — within Christian families. Within these families, however, are

since because of strict confidentiality, we cannot have someone contact them.

We do try to be good stewards of funds and goods entrusted to us as we seek to minister to women in crisis situations, and we request your continued prayerful support for the 18 volunteers who operate the center.

Helen H. Johnson, director
Crisis Pregnancy Center
Lyon

Ice storm response

Editor:

Please allow me to take this means to express our appreciation to all Mississippi Baptists for their excellent response to our crisis during the recent ice storm.

While many of us were still wondering just what had happened to us, the Disaster Relief Unit was already in town setting up its system to serve hot meals. Churches from across our state called to say, "What can we do to help? What do you need?" Believe me, it was heartwarming to hear these many voices responding to our situation. Churches sent truck loads of sup-

plies, including food, lamps, oil, candles, blankets, flashlights, etc. Oakhurst Church not only served as a feeding station for the Disaster Relief Unit, but also as a distribution center for everything since the (North Delta) Associational Office was closed because there was no heat, lights, or telephone.

People came from many churches to pitch in and assist with serving the food, clean-up, and distribution of needed items. They were also very encouraging to us. We are grateful that God used Mississippi Baptists in such a wonderful way.

Even today (March 7), two groups of men are here helping clean debris away from our premises. Twenty days without electricity teaches us we can do without many things, but not without our Christian friends!

Thank you, Mississippi Baptists, for your response! We are grateful for your wonderful response as well as your prayers in our behalf.

M.C. Johnson
Director of missions
North Delta Association
Clarksdale



Benton men respond to crisis

A Clarksdale street was the lucky recipient of the clean-up aid of a group of men from Benton Church, Benton. The men recently helped remove heavy debris left over from the ice storm which hit the Delta town in February. The group consisted of (left to right): Aubrey Johnston; Bill Hurst; M.C. Johnson, director of missions for the North Delta Association; Jerry Alexander; David Chisholm; and Richard Davis.

other signs of dysfunctionality: pressures for success, financial security, community or church reputations, and so forth. Just because we are a body of believers doesn't isolate us from Satan's attacks."

Whether inside or outside the church, abuse is becoming a front-burner issue for many Southern Baptists.

Churches can do many things to address this issue, said David Gushee, assistant professor of Christian ethics at Southern Seminary. "The greatest answer to this problem in our society is that we have lives tamed by the Spirit of God."

"The Bible clearly teaches that in marriage men and women are to be loving, gentle, and kind to one another and to exhibit the fruits of the Spirit. That contrasts markedly to the scenes of domestic violence."

Pastors need to address from their pulpits the family-abuse issue, Gushee said. "It is not God's will that we would take the family and make that a place where people get abused, and that fact ought to be said from the pulpit. Therapeutic approaches are part of the answer, but straight-out preaching is what is most needed from our churches."

Also, churches need to offer ministries that grapple with and address directly the issue, he said. "The church ought to be a place of community support — a trusting environment — where people can deal openly and authentically with things they are wrestling with, such as family violence and abuse."

McGehee said he also believes Christians must confront underlying societal evils, such as alcohol and drug abuse, pornography and television violence, which contribute to family violence and physical, sexual, and emotional abuse today.

"I recently saw a political cartoon that showed two men standing on a street corner," McGehee recounted. "Behind them were signs saying: 'Now playing: Blood Bath,' 'Abortions R Us,' 'Women in Chains.' The caption under that cartoon said, 'I just don't understand why kids have such a lack of respect for human life these days.'"

Moore writes for CLC.

Competing yellow pages companies prompt confusion

By William H. Perkins Jr.

Churches should pay careful attention to their yellow pages billing to be sure they are advertising in the telephone directory of their choice, according to a church staffer who reported that competing directories led to confusion on just where their telephone number will appear.

R. Clay Moore, minister of music and youth at First Church, Senatobia, said he thought his

church was committing to purchase a \$196 listing in the local South Central Bell yellow pages, only to discover later the church had bought a listing with an out-of-state yellow pages organization that has no connection to the local telephone company.

Bill Dawson, district manager for South Central Bell in Jackson, said there are many competitive directories across the country and

while the telephone company cannot trademark the generic yellow pages name or logo, it has gotten rights to the name, "The Real Yellow Pages™" and a specific version of the "walking fingers" logo.

Dawson cautioned customers in the yellow pages market to understand exactly what they are buying.

"Our customers will never get a separate bill for yellow pages listings. The charge is simply a line

item on the regular service bill, so if you get a separate bill, you need to check it out," he said.

Customers can call the telephone company district manager's number listed in the front of their South Central Bell telephone book if they have questions, he added.

Moore said the church realized what had happened in time to buy a yellow pages listing in the local telephone company directory, but

he was not happy that the church was obligated to pay for two competing listings.

He said he talked with a number of churches and businessmen who also believed they were paying for a yellow pages listing in their local telephone company directory.

"We are all partly to blame for not reading the small print but, as subject as this is to be misread, it's no wonder," he pointed out.

Bobby Boyles resigns church

OKLAHOMA CITY (BP) — Oklahoma pastor Bobby Boyles, scheduled to preach the convention sermon at the Southern Baptist Convention annual meeting in June, resigned Feb. 20 as pastor of First Church, Moore, Okla. He met three days later with about 460 supporters at an Oklahoma City motel to plan the start of "The New Southern Baptist Church."

Boyles resigned from the Moore church after deacons voted, in his absence, 32-3, that the church "would be better served by a new pastor in the future." Boyles said he still plans to preach the convention sermon. The choir of First Church, Moore, which had been invited to sing at the SBC, is not expected to do so now.

MC's Concert Singers begin tour

The Mississippi College Concert Singers begin their annual Spring tour. The MC Ringers and Chamber Choir will also be performing. The Singers are under the direction of J. Richard Joiner, head of MC's Music Department.

The tour schedule includes: March 22, Forest Hill High School, Jackson, 9:30 a.m., and First Church, Houston, 7 p.m.; March 23, Tupelo High School, 10:15 a.m. and Harrisburg Church, Tupelo, 6 p.m.; March 24, Northeast Mississippi College, Booneville, 11:20 a.m. and First Church, Aberdeen, 6:30 p.m.; March 25, Itawamba Community College, Fulton, 12:15 p.m., and Seventh Street Church, Cullman, Ala., 7 p.m.; and March 27, North Greenwood Church, Greenwood, 10:30 a.m. and First Church, Clinton, 6 p.m.



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ings with a certified diabetes education specialist and a registered dietitian for individualized meal planning.

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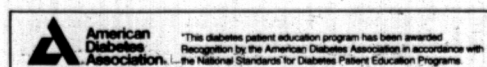
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Names in the News

Myron Noonkester, professor of history at William Carey College, has recently learned that his note, "Thomas Arnold and Keble's Christian Year," has been accepted for publication by *Notes and Queries*, which is published by the Oxford University Press. During the past year Noonkester has also contributed book reviews to a number of journals and reviews, including *The Historian*, *The Sixteenth Century Journal*, and *Choice*.

Gary Bowlin of Brandon is beginning his 15th year in full-time evangelism. Prior to entering evangelism, he was pastor of several churches in Mississippi. Bowlin can be contacted at 825-1043.



Smith

William A. (Billy) Smith, a native of New Albany, has announced that he will serve in the field of full-time evangelism. He will continue in his present position at Ridgeway Church, Memphis, until April 3. Smith served Mississippi churches in Winston County, Jackson, Magnolia, Independence, and Indianola. For further information, contact Smith at (901) 753-1521.



Midway Church, Newton, ordained **Charles Bonner** to the ministry on Feb. 13. He is pastor of Burns Church, Smith Association. Pictured from left are Mr. and Mrs. Charles Bonner, and Wayne Miley, pastor of Midway Church.

Revival Dates

Cliff Temple, Natchez: March 17-20; Thurs.-Sat., 7 p.m.; Sunday, 11 a.m. and 7 p.m.; The Keffer Family, Nashville, Ga., evangelist and music; B. Don Womble, pastor.

Bluff Springs, Magnolia: March 18-20; 7 p.m. nightly; high attendance in Sunday School on Sunday with dinner on the grounds following morning worship; Morris Anderson, Pigeon Forge, Tenn., evangelist; Dennis Lea, Terry's Creek, music; Joe Lambert, pastor.

Walker Hill, Brandon: March 20-23; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 7 p.m.; Bill Causey, executive director, Mississippi Baptist Convention Board, evangelist; Sandi Sartor, music; Keith Grubbs, pastor.

First, Belzoni: March 20-23; Sunday, 8:30 and 11 a.m.; Mon.-Wed., noon services, lunch at noon, and 7 p.m.; Byron Malone, Jackson, evangelist; Rick Carter, Hattiesburg, music; Billy McKay, pastor.

Eastlawn, Pascagoula: March 20-23; J.W. Lee, Old Testament professor, Florida Baptist College, Graceville, Fla., evangelist; Mon.-Wed., lunch; area pastors will meet with Lee at 10:30 a.m. on Monday; Danny Von Kanel, Lucedale, music; Thomas D. Miller, pastor.

First, Tunica: March 20-23; Sunday, 11 a.m. and 6 p.m.; Mon.-

Wed., 7 p.m.; Tuesday, noon service and luncheon; Chuck Quarles, Memphis, evangelist; Brian Cunningham, Abbeville, music; Joe T. Lusby, pastor.

First, Soso: March 27-31; Sunday, 10:55 a.m. and 6:25 p.m.; Mon.-Thurs., 10 a.m. and 7 p.m.; Jerry Swimmer, evangelist; Randy McCleod, music; Paul Wilson, pastor.

Crowder (North Delta): March 27-April 1; services, 10:30 a.m. Mon.-Fri., 7:30 p.m.; Lucius Marion, Clarksdale, evangelist; Jasper Butler, Brandon, music; Harvey Sewell, pastor.

Carterville, Petal: March 27-30; Sunday, 10:30 a.m. and 7 p.m.; Mon.-Wed., 10 a.m. and 7 p.m.; Stephen E. "Spike" Hogan, Pensacola, Fla., evangelist; Gerald and Cindy Simmons, Gulfport, music; Leland M. Hogan, pastor.

Liberty (Mississippi): April 10-13; Sunday, 11 a.m. and 7 p.m.; Mon.-Wed., 10:30 a.m. and 7 p.m.; Carl E. Bates, North Carolina, former president of Southern Baptist Convention, evangelist; Hubert Greer, Wesson, music.

Bunker Hill, Columbia: April 17-20; Sunday, 11 a.m. and 6 p.m.; Mon.-Wed., 10 a.m. and 7 p.m.; Jim Futral, Jackson, evangelist.

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Central Miss. Crusade for Christ set, March 20-25

Central Mississippi Crusade for Christ will be held March 20-25 in the Frank B. Branch Coliseum at Holmes Community College, Goodman. Services will be held each evening at 6:45.

The crusade, originally planned by the Holmes County Association, is reaching out to all denominations to help reach its goal of reaching as many souls for Christ as possible.

Fred Wolfe, pastor of Cottage Hill Church, Mobile, Ala., will be the evangelist for the six-night crusade. Ed Lacy, also of Mobile, will have charge of the music. John H. Williams Sr., pastor of First Church, Moss Point, will present Bible treasures each evening.

A 100-voice community choir, along with area musical groups, will present special music during the crusade.

Two Alaska churches send down plea for used vans

There are two churches in Alaska needing good used vans.

Victory Church, Anchorage, needs one van; Hillside Church, Anchorage, needs two to begin a children's ministry.

Last year, a Mississippi Baptist church sent such a van to Alaska. If your church will consider donating its used church van, call the Partnership Missions Office, (601) 968-3800.

There is a critical shortage SBC-wide of mission youth groups. Over 200 fewer groups this year with many more requests. Resort and inner-city projects may not be able to conduct their summer programs. Also many new work projects will go unfilled. For more information call the HMB volunteer office at 1-800-HMB-VOLS.

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Homecomings

Holly Springs, Brookhaven: March 20; Stevie White, speaker; Elizabeth Rogers, music; lunch served; short business meeting; and music by the group Obadiah; proceeds will go to cemetery fund.



LifeAnswers

Ron Mumbower, Ed.D.
Minister of Counseling
First Church, Jackson

I've been told that tithes can mean giving of yourself, and doesn't always mean money. What is the real truth?

Scripture talks consistently about tithing as a part of Lordship. The verse often quoted is Malachi 3:8-10, which begins, "Bring the whole tithe into the storehouse...." A tithe represented one-tenth of the first fruits of one's home. Tithing goes beyond money. When we give the Lord the first fruits of our lives as well as our money, we are giving total ownership of all we have to God. The real truth is that we first give ourselves to God, and he in turn blesses our gift and prospers us. We are called to be stewards of what God has given us, including our time, talents, and finances. When we give God total ownership, this sends a tremendous testimony to other people — especially our children — about our commitment. Our world needs to see commitment based on action, not feelings. Author Larry Burkett says God is the only business manager who can make 90% go farther than 100%. Those who come after us must see we are good stewards of what we have been given.

I worry about family and friends who aren't saved or don't include God in their lives. I try to

help but get rejected. Am I doing something wrong?

Keep in mind what happened to Jesus when he tried to share the love of God with people around him. He was not always successful in getting them to believe. Remember that Christians are to share the gospel and let God be responsible for the harvest. Sharing the gospel with family and friends can be most difficult; I am finding that "lifestyle evangelism" is the best method. This method encourages us to be the love of God, wherever we are. We can share Christ by being his example to all who come into our lives, and we must pray for the right time and words that give these people an opportunity to ask Jesus into their lives. Also keep in mind that some people don't want to see the light, because it exposes their darkness and sin. First, pray for the people about whom you are concerned. Secondly, examine your own life to be sure you are light and love to them. Thirdly, realize that rejection is part of the Christian experience. Lastly, "keep on keeping on." Eternity is at stake and the world is looking for what we have to offer. Their guilt, hurt, and pain may keep them from realizing this need, but the prize comes to those of us who endure the hurdles and push toward the goal.

Send your counseling questions to LifeAnswers c/o The Baptist Record, P.O. Box 530, Jackson, MS 39205-0530. Please be brief. Name and address not required. Remember: In time of crisis, your pastor can make recommendations on your counseling needs.

Missionary News

Elton and Dottie Gray, missionaries to Japan, are on the field (address: P.O. Box 31, Koza City, Okinawa 904, Japan). He is a Tennessee native; she, the former Dottie Eavenson of Marks.

Donald and Teresa Bolls, missionaries to Niger Republic, are on the field (address: BP 21, Ouallam, Niger Republic). He is a Jackson native; she, the former Teresa Downey of Grady, N.M.

COOPERATIVE BAPTIST FELLOWSHIP OF MISSISSIPPI

Spring meeting
Saturday, March 26
10 a.m. to 2 p.m.

First Baptist Church, Meridian



Daniel Vestal
Pastor,
Tallwood Baptist Church,
Houston, Texas



Dell Scoper
Member,
First Baptist Church,
Laurel, Miss.

Registration begins at 9:30 a.m.
A dutch-treat lunch will be served at the church.
For more information, call FBC, Meridian, at (601) 484-4600,
or Gene Triggs, (601) 969-7502.

Thursday, March 17, 1994

BAPTIST RECORD PAGE 9

Just for the Record

Wynndale Church, Terry, on March 20 will begin a schedule of two worship services on Sunday mornings. The early service will begin at 9 a.m. Sunday School will follow at its regular time, 10 a.m., and the regular worship time follows it at 11. During the second service, there will be a Children's Church for ages 4 through second grade. For more information, call (601) 371-2429. Charles Gentry is pastor.

An old-fashioned Sacred Harp Sing will be held on April 14 in the Sellers Music Building on the campus of New Orleans Seminary. The event begins at 6 p.m. with a traditional dinner on the grounds. For more information, contact the office of Church Music Ministries, New Orleans Theological Seminary, 3939 Gentilly Blvd., New Orleans, LA 70126-4858 or call (504) 282-4455, ext. 3226.

The 1994 Hearts and Homes Womens' Conference entitled "From the Heart of a Woman," will feature Carole Mayhall of Colorado Springs, Colo., as its key speaker March 25 and 26 at First Church, Columbia. For further information, call First Church, Columbia, at 736-2608.

Castlewoods Church, Brandon, will host the singing group Kindred Hearts on March 20 at 6 p.m. The group will also sing at 8:30 p.m. for the Rankin County Baptist Youth Late Nite Extra. For more information, call Castlewoods Church at 992-9977.

The adult choir and drama group of First Church, Ridgeland, will present "Pictures of Christ" on March 26 and 27, at 7 p.m. The program is entitled "God so Loved the World." For more information, call 856-6139.

First Love Revival will be in concert March 20 at Antioch Church, Columbus. The times are 2:30-4 p.m. Edward N. Knox is pastor.

Focus on the Family will sponsor a new television special called "Sex, Lies and... the Truth" on March 26 at 6:30 p.m. on WLBT (NBC), channel 3. "Sex, Lies and... the Truth" is a telecast revealing the hard truths about teenage sex in the '90s. Young viewers come face-to-face with the consequences of pre-marital sex — unwanted pregnancies, damaged emotions, sexually transmitted diseases, even AIDS. And they meet celebrities, professional athletes, and kids just like themselves who deliver this vital message: "Safe sex" isn't; it's better to wait.

West Ellisville Church, Ellisville, will present an Easter drama, "Tell Me the Story of Jesus," April 1 and 2 at 7 p.m. The music is under the direction of Harold Walker Jr.; the drama is being directed by Tim Robertson. Dwight L. Smith is pastor.

American Family Radio will air several special programs during the March pre-Easter season.



Robinson Church, Liberty, recently held its GA Recognition Service. Those recognized were Bridget Cook (left) and Heather Cook.

They are: March 21-25 and 28-30 at 4:15 p.m., and 27 at 4 p.m., "You Are There," an eight-part dramatic series about the last days of Jesus; March 26, 2 p.m., "The Choice," a drama about Marcus, a Roman centurion; March 28, 8 p.m., "God So Loved the World," an Easter celebration; March 29, 5 p.m., "Seven Sayings of Christ on the Cross," a musical presentation by Michael Card on the last words of Christ; March 31, 5 p.m., "Judas, the Betrayer," a dramatic portrayal by Frank Harvey of Judas Iscariot; and March 31, 8 p.m., "The Final Week," Max Lucado's dramatic/musical interpretation of the words of the friends of Jesus. Call (601) 844-5036 for more information.

Staff Changes

Gillsburg Church, Mississippi Association, has called Brian Tyndall as pastor effective March 20. He is moving from Robinson Church, Mississippi Association.

First Church, Lucedale, has called Michael Morgan as minister of youth effective Jan. 2. His previous place of service was Harmony Church, Laurel. He is a senior at William Carey College.

First Church, Leland, has called Billy Rayburn as minister

of music and youth. A native of Canton, he is a graduate of Mississippi College and Southwestern Seminary. Rayburn formerly served in Rolling Fork.

Rocky Creek Church, Lucedale, has called Jerry W. Mixon as pastor effective Feb. 7.

His previous place of service was First Church, Hot Springs, Ark. A native of Hattiesburg, he is a graduate of William Carey College and New Orleans Seminary.

Mixon

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White Sand marks 100th anniversary

White Sand Church, Pearl River Association, will celebrate its 100th anniversary April 17 under the theme, "Teaching the Next Generation."

The church will hold a special service beginning at 11 a.m., followed by dinner on the grounds. Members will be dressed in the style of 1894.

Ken Rhodes, director of missions for the association, will present the church a certificate of celebration on behalf of the state convention.

For more information, call the church at (601) 795-0122. Ronald O. Boelter is pastor.

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Uniform Being reconciled to God



By Doug Bain
Romans 5

Reconciled (vv. 6-11)! "Achieve, accomplish — so that you can be accepted!" The message is imprinted even before birth, that unless we are significant, likeable, productive, knowledgeable — unless we "have" or "do" something impressive — we are out of luck. And so we are, except for the sheer grace and good news of the Father that we are treasured beyond all measure — while we were yet sinners! In no way worthy but of incredible worth!

Must it forever reverberate within our souls that we have to "do something" before God will love us? Would some even undercut the good news by suggesting that we have to repent before God will love or even hear us? John says "nay" (3:16); Paul says "nay" (v. 8). While we were yet (unrepentant) sinners God loved us and within his own heart forgave us and demonstrated this forgiveness by the sacrificial sending of his supreme representative. That is good news!

God forgives all people, loves all, Christ died for all — but there is no reuniting reconciliation until we experience his love in Christ. Reconciliation happens when alienation finally finds healing — alienation between ourselves and God, ourselves and others, and within ourselves. Reconciliation means a bridge has been built, but we must, with help, cross over that bridge.

Reconciliations involves being reunited with the Father and with the rest of his creation, including ourselves. In God's provision for "getting it together," the avenue is open for "the divided soul, once rent asunder, being knit back together." Wholeness works its way from inside out, from outside in, and touches every aspect of life.

Reconciliation to God not only is a matter of personal relationship to him but includes God's bringing creation to maturity. As Baptists have not always seen clearly, redemption is not only away from, but is also for! We are redeemed to be what we were created to be — that is seen supremely in Jesus. The doctrines of redemption and creation stand together. Romans 5:10b suggests that after we have been reconciled to God through the death of Jesus, we then can begin moving toward the life for which we were created, as seen in Jesus: "... how much more will we be saved by Christ's life!"

"Reconciled" includes not only saved away from, but for participation in his original creation intent of responsible relationship to all creation. Have you been reconciled to God in the farthest reaches of your own universe?

First Adam and Second Adam (vv. 12-17). Where First Adam fell in defeat, Second Adam rose up victorious. All who are in First Adam, in the old humanity, repeat all the ways of First Adam — being suspicious of God, grasping for status and significance, fig-leaving the shame of "exposure," power exertion to overcome vulnerability, and losing the garden existence. But those who are willing to participate in the new humanity are those who adopt life according to the kingdom realities introduced by Jesus. He related to the Father in cooperative faith. He did not grasp for ultimate status (Phil. 2:6). He accepted the identity of a servant. And whereas First Adam fell in defeat, Second Adam rose up victorious, as do all who are in the new humanity introduced by the Second Adam. They do business on the basis of faith, not flesh; faithing, not forcing. And if the way we use our power is any measure of our morality, then faith must intersect our lives precisely where we are forever attempting to dominate, force, and exercise control.

Being in the new humanity, being in Christ, is a matter of doing the basic business of life from the posture of faith, as did Jesus. In the faith stance, we benefit from the work of "that one man," Second Adam, Jesus, and are counted in God's sight as no longer "guilty." Verse 17b indicates that all who receive God's abundant grace and are freely put right with him will reign in life through Christ. The careful interpreter sees here, however, not a picture of domineering control or of asserting pre-eminent status, which would contrast with sacrificial servanthood. The picture seems to be rather that the reign of death has in this life been replaced by the risen life shared with Christ when he reigns supreme.

Bain is professor, biblical and related studies, Blue Mountain College.

Bible Book Healing produces controversy



By Dan Howard
John 9

My grandmother lived to be 98 years old. When a cataract surgery on her eyes was unsuccessful in her later years, her life became a testimony that it is possible to witness for God even with physical handicaps.

Jesus heals a blind man (vv. 4-7). In John 9 we read the account of Jesus healing a man who was born blind. The disciples of Jesus wanted to know whether the cause of the man's blindness was his own sin or his parents' sin. Some Jewish people believed all evil and suffering were the result of sin. Jesus said that it was not the sin by this man or his parents that caused the blindness. The man's blindness provided an opportunity for God to work in this man's life.

"Day" in verse 4 referred to the time to labor as opposed to the night, and to the specific period of time Jesus was on the earth. The phrases, "While I am in the world" (v. 5) and "Night is coming" (v. 4) indicate that Jesus understood that his time on the earth was drawing to a close. While he was here, he was the light of the world. The healing of the blind man in verses 6 and 7 support Jesus' claim to be the light of the world.

We are told Jesus made a mixture of clay and saliva and put it on the blind man's eyes. This strange mixture may have been used because saliva was thought to have healing properties. The dirt may have been used to symbolize the creative power of Jesus since man was formed from the dust of the ground (Gen. 2:7).

Jesus instructed the man to wash the mud from his eyes at the pool of Siloam. The man demonstrated his faith in Jesus by being obedient in following Jesus' instructions. Upon following Jesus' instructions the man received his sight. It was not the saliva, or dirt, or water which healed this man, but the power of God through Jesus.

The healed man questioned (vv. 24-29). The Pharisees questioned the man, then his parents, about the restoration of his sight. In verse 24 they re-questioned him. They told the man to "give glory to God." This phrase could mean they wanted the man to give God the credit for the healing rather than Jesus, or they were asking him to take an oath to tell the truth. The Pharisees had already decided Jesus was a sinner and they wanted this man to confirm their belief.

As we see in verse 25, the man did not enter into their theological debate. The man shared what he knew about Jesus, his personal testimony of what Jesus had done for him. This remains the most effective way to witness.

The healed man's faith in Jesus (vv. 35-38). The Pharisees cast the man out of the synagogue and withdrew privileges of worship. When Jesus heard this, he began to look for the man. Verse 35 shows his compassion for those others reject; it also shows Jesus continues to take the initiative in salvation.

Jesus asked the man if he believed in the Son of Man. In verse 36 the man referred to Jesus as Lord. The idea of this word is "sir." The man wanted to know who was the Son of Man. When Jesus identified himself as the Son of Man the man said, "Lord (one who controls), I believe." Then he prostrated himself before Jesus and worshiped him. We can believe everything the Bible says about Jesus and still be lost. When we do as this man did and believe in him as our personal Savior, we will be saved.

Jesus rebukes the Pharisees (vv. 39-41). Whenever a person comes face to face with Jesus, he is confronted with seeing Jesus as someone to be loved, admired, contemplated, and responded to or seeing him as someone not to be desired. By our decision of what to do with Jesus, judgment has been brought by Jesus.

Jesus goes on to say in verse 39 that the person who understands he is blind and desires to see can have his eyes opened. The person who denies he has a problem and thinks he knows it all is truly blind and beyond help.

The question the Pharisees asked Jesus in verse 40 indicates they did not consider themselves blind. Jesus' response in verse 41 indicates that if the Pharisees had not seen convincing proof of Jesus' identity, they could not be condemned. In spite of what they had seen and the knowledge they claimed to possess, they still rejected Jesus as the Son of God. They were still in bondage to their sin.

Howard is pastor, Woodville Church, Woodville.

Life and Work Serve!



By Billie Buckley
Luke 22

Sam, our boxer granddog, is free. He found the doggie door. In or out — he just couldn't make up his mind. Outside he was free to run and bark at cows. Inside he was free from cold, rain, and straw bugs. What Sam needed was to find a balance so he could be free from indecision.

Is that not what our world needs, too? In our quest for success we have lost our balance, and we are spinning out of control. Our environment is paying the price right now because of this lack of understanding. Our cities are out of control, as is our national debt, and many of our leaders.

This is a high price to pay for success, isn't it? Can we as Christians make a difference in this out-of-balance, in-and-out, up-and-down, success-at-any-price world we live in?

I don't think God is against success. He just has a different plan for success, which he maps out in this week's scripture: be a servant.

A successful servant is genuinely great (vv. 24-27). His disciples began to argue about who was greatest among them when Jesus explained that service is the key to genuine success.

How can we know about being a genuinely great servant? Here are questions to ask ourselves: Are we resembling our creator? Are we reflecting his character? Are we releasing his presence?

If the answer to these questions is "yes," then we can know that we are genuine and not a counterfeit.

A successful servant has divine help (vv. 31-32). Jesus acknowledged his prayer for Peter's faithful service and then laid down a challenge to the apostle. Help others by appropriating God's help. God is the creator of success. Remember when he created the earth he said, "That's good." I paraphrase that to read, "I have been successful."

If I am to be a bearer of God's character, then I need the help to be a successful servant from his point of view and with his divine help. Christian service does not bear fruit unless it points to God as our helper.

A successful servant needs to be on guard (vv. 33-34). Peter promised to be faithful in his service, but Jesus knew of his coming denial. Dedicated Christians who have the best of intentions to serve faithfully may fail to do so.

We need to be on guard today against leaders who use a subtle, powerful approach of manipulation for their own selfish ambition and distorted view of leadership.

If we want to lead with Christ-likeness, then we must take the position of a servant and not a ruler. Only as a servant-leader can we genuinely concern ourselves with the rights, needs, and welfare of others. Christ himself provided the example.

A successful servant is prepared (vv. 35-37). Jesus used symbolic language to prepare the disciples for coming hostilities.

Our world today is filled with these same hostilities against servanthood. The world's definition of success is a fatal formula: pushiness + harshness + cut-throat competition - the family + achievement and recognition.

Today we need to prepare ourselves to stand up against that fatal formula. This preparation needs to be handed down to our children and our children's children.

No day should pass in the life of a Christian without our doing something at cost to ourselves, to make the burden lighter and the path easier for at least one somebody.

A successful servant knows his source (v. 38). The disciples' response shows they misunderstood the spirit of Jesus' words in verses 35-37. As a believer, we need to rely on God's resources and not worldly sources of strength.

Only when we understand our source will we be able to be a loving servant because we are loved by God himself; to be joyous because we have been rescued by Jesus for a relationship with God; and to be peaceful because of this full fellowship with him.

The verdict is in. This combination allows us the freedom to be a successful servant.

That's a guarantee.

Buckley is a member of Petal-Harvey Church, Petal.

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A portion of The Village View is allocated each month to a list of Gifts of Honor and Memory. Many groups and individuals elect to pay tribute to others through this sensitive, meaningful and helpful medium. This feature is hopefully designed to further honor, with taste and respect, those who are and have been special to our special friends.

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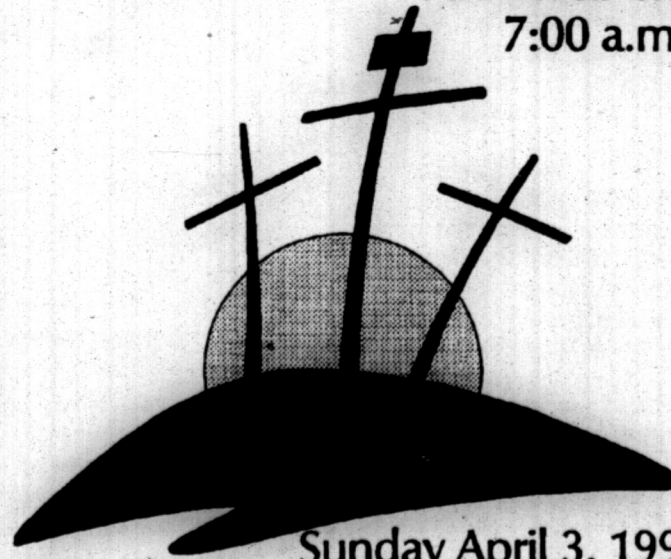
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Mr. & Mrs. Jarvis Cummings
Mrs. Maurine Talbert
Margaret Adams SS, FBC, Macon

(to be continued)

Easter Sunrise Service

The Baptist Children's Village
India Nunnery Campus
At Powell Chapel
7:00 a.m.



Message by
Rev. Ronny Robinson
Executive Director

Music by
Mr. Melvin Evans
Alumnus

Sunday April 3, 1994

capsules

SOUTHERN BAPTIST WORKERS IN THE WEST BANK AND GAZA ASK THAT WE PRAY THAT THE PEACE PROCESS WILL CONTINUE: (FMB) — In January of 1993 charges of crimes against Islam were brought against the Jibla Baptist Hospital in Yemen. Threats of closing the hospital and Southern Baptist workers being forced to leave have been commonplace during the past year. However, in late February, 1994 a verdict was handed down stating that the Jibla Baptist Hospital was not guilty as had been charged. Workers in the hospital have expressed their appreciation for prayers that have been offered in their behalf. Southern Baptist workers in the West Bank and Gaza ask that we pray that the peace process that was underway will continue. Pray, that in spite of the bloody massacre of Muslims at prayer in Hebron, both Muslims and Jews will seek reconciliation. Pray for Southern Baptist workers who live, work, and minister among both the Jews and the Arabs.

RANCHER'S ESTATE ESTABLISHES \$2.7 MILLION FUND FOR CHINA: RICHMOND, Va. (BP) — The estate of the late Roy Cotulla, of Cotulla, Texas, has established a \$2.7 million fund at the Foreign Mission Board for ministries in China. Cotulla, who died in July 1992 at age 86, asked the board in his will to use the money for work in China. The board has created a fund with proceeds from a liquidated stock portfolio that had grown from \$5,000 to more than \$3 million in the last 40 years. The fund, named after Cotulla and his late wife, Lucille, should surpass \$3 million in the coming months, when a final settlement of the estate releases additional money, explained Carl Johnson, the board's vice president for finance. "We are so thankful for these resources which are a testimony to the meaningful lives of Roy and Lucille," added FMB President Jerry Rankin.

YEMEN HOSPITAL CLEARED OF CHARGES AGAINST ISLAM: JIBLA, Yemen (BP) — A court in Yemen has cleared Southern Baptist hospital in Jibla of charges that workers committed crimes against Islam. Southern Baptist representative Bill Koehn, hospital administrator, has received a copy of the newest verdict. The faction that brought the charges has 40 days to appeal. Last August, after a highly publicized hearing by a judge running for the legislature, Koehn, from Cimarron, Kan., was ordered to close the hospital and leave the country. But the orders were never enforced. The hospital remained open while lawyers filed an appeal. The case stems from accusations 15 months ago that two men tore up the Koran and threw it in a toilet because a doctor directed them to do so. Accusers said hospital workers were trying to force people to abandon Islam in favor of Christianity. The hospital opened in 1968 under the leadership of now-retired Southern Baptist representative James Young. He and his wife, June, of Ruston, La., originally came to Yemen to start a medical service, but the government asked them to build a hospital.

ABC admits its "NYPD Blue" is losing money

NEW YORK, N.Y. (EP) — Last fall, when ABC unwrapped "NYPD Blue," a cop show that pushes television's already fragile limits of good taste, the network claimed that threatened consumer boycotts were having no effect, and that advertising spots in the controversial program were sold out at the full price of \$115,000 per 30-second spot — with more advertisers on a waiting list clamoring for time.

Oops. ABC has now acknowledged that advertisers are wary of the program, and that as a result, the program is losing money.

ABC President Rogert Iger acknowledged Jan. 10 that the network is losing money on the program because it can't sell ads on "NYPD Blue" for full price. Also, ABC is only able to sell about five minutes of advertising time on the program, rather than the seven minutes of network advertising an hour-long program would usually support.

"The revenue it's bringing in is less than that of a program with its

ratings. It's losing money," Iger said. "The reason is content. There are signs of some support from traditional advertisers, but how dramatic that support will be won't be (known) until the show comes back next fall."

The American Family Association (AFA) reports that ABC sold time on the program for as little as one-tenth the asking price, or \$11,500 for 30 seconds. The AFA estimates that ABC lost \$17 million in potential ad revenue during the first 17 episodes of "NYPD Blue."

"ABC is now admitting they lied to the American public," said Donald Wildmon, president of AFA. "If they will lie about one program, then it certainly leaves open the possibility they will lie about other programs including their news."

Wildmon said his organization will continue its campaign against "NYPD Blue," a program marked by violence, foul language, and nudity far beyond what is generally permitted on broadcast television.

Bennett's prescription for America: less government, more responsibility

DEL CITY, Okla. (ABP) — Americans should ask less of their government, not more, and they certainly should not let government raise their children, says William Bennett.

Formerly America's top education official, Bennett may run for president in 1996. But don't expect to hear sweeping promises about what a Bennett-led government would do for you.

"We are asking the government to do too many things," he told a Baptist audience near Oklahoma City March 1.

In Bennett's view of government, less is more. But for Americans who traditionally look to government to cure the country's social ills, he said, that will be tough medicine.

"It's a big change inside of the American people that has to

occur," he said. "They have to realize what they can expect from government and what they can expect from themselves."

Not only is government trying to do a job it was never intended to do, Bennett says, it's not doing a very good job at it. For example, parenting: "We have conducted

an unwitting social experiment in this country in the last 25 years — have children and then don't raise them, and let's see what happens," he said. "We are now seeing what happens, and it is not great."

He told of a Chicago tenement where police recently found 19

neglected children living in squalor. Bennett said one six-year-old being led out of the building asked a social worker, "Will you take me home and be my mommy?"

America is paying the price for shirking the responsibility of parenthood, said Bennett, whose book *The Devaluing of*

Instead of expecting government to solve their problems, Americans should take their country back.
— William Bennett

America is in a second printing. His second book, *The Book of Virtues*, is on the *New York Times*' best-seller list.

Bennett said a shift in American thinking in recent decades has produced an "entitlement mentality" among the citizenry: "That we, the citizens of America, were not only entitled to the pursuit of happiness but were entitled, as a right, to happiness, and if we weren't getting it, it was somebody's fault — the government, your spouse, your employer, the mayor."

This shift was "one of the most consequential changes in public philosophy" and the source of many social ills today, he said.

Instead of expecting government to solve their problems, Bennett said, Americans should take their country back from the politicians and bureaucrats. "We should say to the government, 'We want our money back,'" he said.

"Happiness has moved above commitment in the priority of modern American thinking," Bennett continued. "When that occurs, the dissolution of critical institutions is bound to follow."

One institution that has suffered, he said, is the family. "Its dissolution is the most important fact of American life," said Bennett, whose own parents were divorced.

The demise of the family was the theme of the three-day seminar sponsored by the Christian Life Commission, which featured Bennett as keynote speaker.

Devotional

Golfer Larry Mize finds contentment in Jesus

By Clay Renick

COLUMBUS, Ga. (BP) — The golf clubs sat alone at the home of Larry Mize. One of his sons was having a birthday party.

"My faith in Christ and family come before (golf)," Mize said. "When I'm home, I don't play and practice a lot." Success has followed the 35-year-old member of First Church in Columbus, Ga. In 1989 he won the Masters in Augusta. Last year he took first place at three major tournaments on the PGA tour. Earnings topped \$900,000, his best year yet.

Even so, he said, "You're only as good as your last tournament. The only thing that gives me true contentment is knowing Jesus Christ as my Lord and Savior."

That happened at First Church in Augusta, Ga., when Mize was young and accompanied his parents, who were active in the congregation.

They also started taking him on the golf course. Early on, he said, "I always felt that you could learn a lot about a person by playing a round of golf with them. Everybody reacts different to the pressure."

A different kind of pressure affected his own life. Mize graduated from Georgia Tech, got married, and started on the professional tour.

"Golf became more important than my faith," he said.

That changed in a hospital with the birth of his first son.

"God got my attention," Mize said.

He said he realized the value of family and importance of faith. And he decided to let God control all parts of his life.

His game improved.

"You test yourself against other players," Mize explained. "But I'm testing myself against the course.... I want to please God more than I want to win."

Even so, he said, "The only thing that's going to make you significant and fulfill your dreams is Jesus Christ."

Renick is PR writer for Southwestern Seminary.

Bibliocipher

By Charles Marx
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FTQZ ETMXX FTQ WUZS EMK GZFA FTQY AZ TUE
DUSTF TMZP, OAYQ, KQ NXQEEQP AR YK RMFTQD,
UZTQDUF FTQ WUZSPAY BDQBMDQP RAD KAG
RDAY FTQ RAGZPMFUAAZ AR FTQ IADXP:

YMFFTQI FIQZFK-RUHQ: FTUDEFK-RAGD.

Have fun with cryptography and exercise your Bible knowledge. A King James Version Bible verse has been encoded by letter substitution. The same letter is substituted throughout the puzzle. Solve by trial and error. Answer to last week's puzzle: Matthew Six: Thirty.

Baptist Record

March

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